1: Gifford E-4,5 (1920-1921) 1929 009 Tonga 009

Although the Tongans have no account of invasion from Uvea, the Uveans tell of an expedition against Tonga, in which 500 Uveans sailed in the fabulously large ship *Lomipeau*, under the command of the chief Tahitala. The expedition went to Mua, Tongatabu. A battle with the Tongans took place. Though none of the Uveans returned to their native land, it is not known whether the Tongans annihilated them. This Uvean tale about the *Lomipeau* differs greatly from other versions (26, p. 67), which associate the vessel with the building achievements of the Tui Tonga Ulakimata I.

The first important accretion from Fiji was led by Tui Motuliki. Motuliki (Fijian, Moturiki) is a small island off the east coast of Viti Levu. Tradition places the arrival of Tui Motuliki in the reign of the Tui Tonga Tuitatui. Tui Motuliki settled near Mt. Talau in Vavau Island and became known as the Tui Talau. Some of his followers seem to have settled in Uiha Island, Haapai, and at Niutoua, Tongatabu, where many of the inhabitants seem to have Fijian features.

The second important influx from Fiji came from the island of Lakemba, apparently in the sixteenth or seventeenth century. The occasion was the marriage of Tapuosi, the Tui Lakepa (Fijian, Lakemba), to the Female Tui Tonga Sinaitakala I. Their descendants constitute the modern lineage called Fale Fisi. According to Tongan informants, modern chiefly titles in Lakemba are Tui Tupou (Fijian, Tumbou), Tui Neau, and Uluilakepa, but not Tui Lakepa. The present Uluilakepa is called Finau. Tui Neau is the ranking chief. He is son of the preceding Tui Neau.

However, the influx of Fijians has not been limited to these important movements, for there has been a constant seeping in of immigrants. A story (26, p. 101) tells of the frightening away of a party of Fijians who were in a sailing boat of the *hamatefua* type. The following is a good example of modern Fijian emigration to Tonga:

> Moses Tama, of Hihifo, Lifuka, a man of about 70 (in 1920), was born in Lakemba. At the age of 11 he was sent by his father to Tonga with the Tongan chief Paleiono of Lifuka and has been once back to Lakemba. The father of Moses was a matapule in Lakemba, but Moses is not. Finau Uluilakeba, a chief in Lakemba, is a paternal cousin (*tokoua*) of Moses and the head of Moses' lineage, for which he knows no name. Moses' only child, a daughter, now dead, was a commoner (*matafefine*). The wife of Moses is Keasi (said to be a Samoan name). She was born in Lifuka where her parents belonged. Vuetasau, the father of Moses, had been to Tonga with King George I. He and Paleiono returned to Fiji together, then Moses was born. Moses was called *tama i Paleiono*, child of Paleiono, because his father intended to give him to Paleiono to adopt. Moses called Paleiono father. Paleiono called Moses son and gave him the tract Haa Lakovaka, in Lifuka.

George Fisilau, of Okoa, Vavau group, who acts as matapule to Afu Haa Mango, is of part Fijian ancestry, a forefather hailing from Lau, as the name implies.

1:. Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

preparation for evacuating, till all were removed from the fort. There was a man called Malafu in the old fort (Kolomotua) of Nukualofa. He was a very good night scout. At midnight he crept to Maufanga to see why there was no longer any shouting. He listened at the fortification fence. There was no one making the slightest noise. Then he jumped over the fence into the enclosure. It was deserted and he climbed back again and walked quietly to the lagoon landing place and swam to Folaha. Here he listened but there was no sound of men. He entered the fort and the pigs stampeded. The people had fled. Then he swam back and reported at Nukualofa that the two forts of Maufanga and Folaha were deserted and that their goods were left. Then the army was told to prepare to go and lie in ambush near Pea. 173 669 726

One day the warriors from Haapai and Vavau were told to lie in ambush on the upper road near Tufumahina, while the Nukualofa army went by the marsh. The Pea and Mua warriors came out of the Pea fortress headed perhaps to Nukualofa and they were preceded by their scouts. If it had not been for that they would have proceeded further forward and none would have escaped. Taufaahau's men rushed forward and fought the Pea warriors and there were killed the brave men who were called by the names Taufaahau, Keiano, Fakatene, and a great many other people. The enemy was chased back to Pea. Moeakiola, the young chief of the fort of Pea, came and stood at the gate of the fort and told all the Pea troops to return and take shelter on the inside of the fortification fence. The shooting continued from Taufaahau's army outside the fence. A shot went through the gate of the fortification and a man was wounded by it and died.

Taufaahau's army returned to Nukualofa and remained quiet. There was no war for some time. Fatu [father of Tungi I] came from Mua and made peace with the Tui Kanokupolu Josiah. Taufaahau and his warriors returned to Haapai and Vavau, each to his own land, and the Tongan warriors remained in Tonga and there was peace for some time. The army at Nukualofa dispersed, each man going to his own district.

Ata's family went and dug a fort at Foui and they dwelt there. But there was not peace between Ata and Vahai and their children on the one hand, and the people that had become Christians and who dwelt at Foui on the other hand, because Ata's people brought their heathenish preparation for their *inasi* feast through the Foui road. The Christians said that it was not yams to eat, but things for their gods. So Vahai was very angry and killed Ahomee. So the fort of Ahomee took up arms and many were killed in that fight of the big fort of the heathens and the little fort of the Christians. 173 669 718 726

A message was again sent to Taufaahau at Haapai, that Tonga was at war again. They were told that he was at Vavau, so they went to Vavau. Taufaahau came with the vessel of Paul Halaevalu that had come from Tonga, and the two vessels sailed for Haapai. On reaching Haapai he told Jioeli and Jiosai and all Lifuka to launch his great war vessel and to follow in her, while he went ahead in the vessel that had come from Tonga. 173 669 726

The great warship was soon in the sea and about two hundred soldiers went on board. They sailed at once. But when they were nearing Nomuka they were not able to bale out the water from the hulls fast enough, so they returned to Haafeva. When they reached there, there was a small sailing vessel belonging to Haafeva, the property of Havealeta. They arranged with the two men that a few should go in the small vessel to the war lest the big vessel might not be able to go. So Kavaefiafi and Kulitapa went in it to Tonga. [501] [716]

It was very stormy and rough at sea, and when they were near Tonumea the sail was torn and it was let down, while a small sail was put up. The big one was mended and they sailed with it to Tonga. They nearly failed to reach Haatafu because it was getting dark when they left Atata behind, but after a while they passed the small reef and on nearing shore they found that they were at the sand banks of Toketeke, so they tacked and headed back to Atata. When they had

1: Gifford E-4,5 (1920-1921) 1929 009 Tonga 009

[1829-1865]

When the fight at Velata was resumed, Taufaahau's warriors were having breakfast, as Laufilitonga's men made a sortie. Taufaahau's men quit eating, Taufaahau called for his gun. Malupo brought it and asked permission to use it. It was granted. Malupo shot Laufilitonga's son. When he fell, the Tui Tonga's men fled, but they asked where they got the gun and gunpowder. Taufaahau's men replied from the *mato* (edge of precipice), referring to Eua. A well on Lifuka is named Onemato to commemorate this reply. 173 669 726

A tract at south edge of Pangai is called Matuku, meaning "the fight is over," in commemoration of the surrender of Velata to Taufaahau. Velata was a double-walled and double-ditched fortress. [712]

Fakailoatonga was the name of the chief who treacherously speared Taufaahau in the calf during the siege of Velata. Taufaahau was not yet king when this happened. Taufaahau withdrew the spear and killed Fakailoatonga with it. Fakailoatonga was said to be his father's brother. There seems to have been a scouting expedition in which Taufaahau was accosted in a friendly manner by Fakailoatonga of the enemy's camp and then treacherously speared.

At the conclusion of the war Taufaahau put the Tui Tonga and his chiefs in a boat and told them to go and not land again in Tonga, but Kaunanga, the mother of Tungi I, took them ashore at Lapaha.

Taufaahau and Ulukalala Versus the Heathens of Vavau

In 1829 Taufaahau and Peter Vi, an early convert to Christianity, introduced the Methodist church into Haapai. In 1831 Ulukalala IV (Finau Tuapasi), the great chief of Vavau, embraced Christianity, becoming a convert of the Methodist missionaries at the urging of Taufaahau, the Tui Haapai. Taufaahau had sailed to Vavau with a fleet of 24 large double vessels and peaceably induced Ulukalala to embrace Christianity. Now follows Peter Vi's (3) narrative of events at Vavau, of which he was an eye witness. The siege of the fortress of Otea took place in 1832 and lasted but three days. 797 [716] [501] 173 797 798 669 726

I went to Koloa, Vavau, [in 1831,] and we prepared to sail in the vessel to Haapai. We were only two nights there, when Taufaahau sailed again to Vavau to bring Halaevalu Mataaho. Then Taufaahau arranged with Finau [Ulukalala] for us to have service together on the Sabbath. Taufaahau went and took the kava of the god Taufaitahi to Afu, whose god he was, and they teased him, then burnt the god. Then we went and had our service with Finau. Vavau was in commotion and divided into two parties. Lua dwelt at Feletoa and Ulukalala dwelt at Neiafu and the people were divided between the two. Whoever were Christians went to Ulukalala, whoever were heathens went to Lua, each preparing for war. Taufaahau returned to Haapai, Vavau having accepted Christianity. Finau expected that I would be left with him. But Mr. Thomas [a Methodist missionary] would not let me remain, and after some time Jeremiah Kamoto was sent from Tonga to Vavau, and Taufaahau sailed again for Tonga.

When Tongatabu knew that the Vavauans had accepted Christianity and burnt their gods' houses it prepared for war and Taufaahau's vessel, which was at Tongatabu, prepared to fight. That war did not materialize and Tui Haapai (Taufaahau) returned. A message had been sent from Finau [Ulukalala], saying for Taufaahau to make haste and come to Vavau, as there would be war soon. And we sailed and anchored at Taunga Island, Vavau group, in 1832.

Lua had dug fortifications at Otea on the island of Kapa. Two vessels came, all the crews of which were naked (sign of war) and they asked, "Whose vessels are these?" [291]

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

She had just been in the act of picking up a shell or something, as the shot struck her; when she screamed out, and springing two or three feet from the ground, fell into the sea. The people in general were rather glad that she was dead, as she used to break in upon religious ceremonies, and on other occasions, when they were drinking cava, and dance about to the annoyance of every body, sometimes with scarcely any clothes on, which is considered very indecent and disrespectful.

All things being now prepared for the invasion of Tonga, the gods were invoked; and the priests assured Finow of success*. The large canoes of Lefooga, about fourteen in number, were then launched, which, with Toobó Nuha's fleet from Vavaoo, made together about fifty sail. Orders were sent by Finow to all the Hapai islands to make the island of Namooca the place of general rendezvous. These fifty sail under the direction of Finow, four of the largest having each a carronade on board, proceeded towards the appointed place; but on account of contrary winds were obliged to put into Wiha. Here Finow took an opportunity to review his men, most of them being painted

* The ceremony of invocation, and the supposed inspiration of the priests, will be described hereafter, at a better opportunity.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

and drest after the warlike manner of the Fiji islands. They paraded up and down for some time, brandishing their clubs and spears, and exhibiting a sort of sham fight. Finow sat with several other chiefs in the house on the *malái**. Each warrior of note ran singly close up to Finow, and striking his club violently on the ground, cried out "this is the club for ——," mentioning the name of some individual enemy whom he meant particularly to seek out and engage; others running up in the same way, exclaimed, "Fear not, Finow; no sooner shall "we land at Tonga than here is the club with "which I will kill any one who dares to oppose "us." Finow and the chiefs thanked them for their sentiments of love and loyalty, and then he addressed them in a speech to the following purport: "Be brave in battle; fear not death: "it is far better to die in war than to live to "be assassinated at home, or to perish by a lingering disease."

After remaining a day and a night at this island, they again put to sea with the additional force of six canoes, and made sail for Namooca, where they arrived in a few hours. Here they

* The *malái* is a grass-plat, about three acres in extent, with a house on it, and is used for various public purposes, as in the present instance; there are generally four or five of them on each island. As Vavaoo is comparatively a large island, it has fourteen or fifteen.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

669 had another review like the former; and after
726 remaining two days, sailed with all the rest of
[716] the forces of the confederate islands, amounting in all to about one hundred and seventy canoes, direct for the island of Tonga. Owing to the calmness of the weather, they did not reach their destination the same evening in sufficient time to land, but went on shore at a small island close by, called Pángaimótoo, where they passed the night.

778 Before morning, several presents were
[634] brought to Finow and his chiefs, by the people
[431] living at a consecrated place on the island of Tonga, called Mafanga. Mafanga is a piece of ground about half a mile square, situated on
[766] the western part of the island. In this spot are
[764] the graves where the greatest chiefs from time immemorial have been buried, and the place is therefore considered sacred; it would be a sacrilege to fight here, and nobody can be prevented from landing: if the most inveterate enemies meet upon this ground, they must look upon each other as friends, under penalty of the displeasure of the Gods, and consequently an untimely death, or some great misfortune. There
726 are several of these consecrated places on differ-
669 ent islands.
634 The following morning, Finow with several
796 of his chiefs and matabooles landed at Ma-
769